

making college life the pleasant, uplifting life that it ought to be. Because of the varied fortunes that have befallen our school, the dormitory needs to be refurnished to an extent in order to make it a comfortable dwelling for students. Certainly the Sisters' Societies thru out the brotherhood can aid largely in this work. It would be an excellent plan for as many societies as are able to furnish rooms. Those that cannot do so much can send offerings to be used in the work. The boarding hall will be in charge of Brother Josiah and Mrs. Keim. Under their efficient management and with their untiring labors, anything we may give to better the dormitory will be as carefully kept and as wisely used as it would be in our own homes.

Making a homelike dormitory is an end toward which we may well afford to bend our efforts. The school will re-open in early September. Let us not delay this work. Offerings and furnishings may be sent to Mrs. Keim at Ashland. Let us, the Sisters' Societies of Christian Endeavor have a share in beautifying the life of our students and thus in enlarging the work of our church.

Ashland, Ohio.

## Our Young People

### Inasmuch

My heart was hungry many a day  
While plenty lay upon my board;  
Men saw my need and turned away  
Until ye came who serve your Lord.  
Unto my lips ye held love's wine,  
Love's gracious gift of daily bread.  
Ye knew not, meeting need of mine,  
It was your Master whom ye fed.

My soul was naked to the blast  
And shivered helpless in the cold,  
Until your pity, coming past,  
Drew near and wrapped me in its fold.  
With tender words of cheer and care  
Mine utmost want your love sufficed.  
Ye knew not, when ye left me there,  
Your love has warmed the heart of Christ.

I was in prison with my pain,  
Barred into darkness, left alone,  
Until ye came to loose my chain  
And break away the walls of stone.  
Ye led me forth to light and day,  
Struck off my bonds and set me free.  
Ah, blessed, when your Lord shall say,  
"This have ye done, and done to me."

—Mabel Earle.

### OUR SIMPLE DUTY—Luke 17:7-10

Topic for September 9

To get the full significance of our lesson we must remember that Jesus lived among the Jews and that they believed in obtaining salvation by works of the law. They said, observe circumcision and all the ceremonies and requirements of the laws of Moses and you will be blameless in God's sight. As opposed to this the gospel teaches that no man can by merely formal acts change his heart from selfishness to love, that is, no man can be justified by mere works. But faith in Jesus will bring fellowship and obedience and this love for him works the miracle of transformation of character. Without his life we would be helpless to rise above the standard of the world. We have no ground then for self congratulation or feeling of self righteousness. We can only surrender to him who reveals the goodness of the Father that that

goodness by faith may be appropriated and made a part of our own lives. Having knowledge of this new and perfect way it becomes our simple duty to accept it with all our being. In doing this we do not save ourselves but "are transformed" by him, so that after all the blessing is ours and every act of service is simply the opening of the door to a new blessing. Thus the duty of living up to our possibilities and the duty of gratitude alike impel us to service and back of it all the sweet power of love makes service a delight and crowns the Christian life with glory.

### SCRIPTURE HELP

God is so great that we cannot add anything to him by our work. He does not need us but we need him. Ps. 50:12; II Tim. 6:16; Acts 17:24, 25.

It is our simple duty to serve God because all that we have and are and hope we owe to him. Acts 17:28; Jas. 1:17; II Tim. 1:9; John 3:16; I Cor. 6:20.

It is our simple duty to serve God because all that we can do cannot repay the debt of gratitude we owe. Life at best is short and full of errors. Psalms 39:45; James 3:2; Matt. 22:37; I John 4:19.

It is our simple duty to serve God because it is our duty to live up to our highest possibilities. Heb. 2:3; James 4:17; Rom. 6:21-23.

The reward of service which is not formal nor hireling but given out of humble, loving gratitude comes in the growth of character in sharing Christ's spirit in this world and in the reward of the faithful in the next. Luke 14:11; I Pet. 5:9; Matt. 25:40.

### TOPICS FOR TALKS

- 1 Service in humble ways and its reward. I Sam. 30:24.
- 2 How love causes service without thought of wages or reward.

### QUESTIONS

- 1 Can we ever do more than our duty in the service of God?
- 2 What reward have those who recognize no duty to God?
- 3 Why should service be in an humble spirit?
- 4 Can we do our simple duty without doing all that we can?
- 5 How may we know if we are doing all that we can?
- 6 How can we cultivate a sense of duty?
- 7 How can duty be made to seem a privilege?
- 8 How is Jesus our example in doing the will of the Father out of simple duty? John 4:34; 5:30; 6:38.
- 9 What is the difference between serving God out of love and serving him in order to get to heaven?
- 10 Can we be saved if our only thought in serving God is to be saved? C. F. YODER.

### EACH ONE'S LIFE A PLAN OF GOD

W. D. FURRY

"Each shell, each crawling insect holds a rank important in the plan of Him who framed This scale of beings."

The last chapter of John's Gospel contains some of the last words of Jesus, which were spoken to two of the most prominent disciples. With reference to both of them the words certainly foretell somewhat of the future work and manner of death of each. Let us consider some of the lessons offered in this scripture.

We already know that the characters of Peter and John were very different from each other. In fact we can see no points of similarity at all between them. Peter as presented to us in the New Testament was impetuous, impulsive, full of energy, zealous, always ready for every new undertaking, and a leader for other men of action to follow. He was the very impersonation of youth, even in his maturer years, a firm believer in his own resources, daunted by no opposition or

difficulty and always getting forth with a determination to succeed. From a natural standpoint the career of such a man would be constantly opening toward greater conflicts and more difficult struggles. His character and methods of work would throw him constantly into the midst of dangers and enemies. He would not fail to arouse the enmity of evil men that would cause his life to be filled with struggles. The doctrines for which he strove were new and could not fail to arouse the opposition of a sinful world. Moreover Peter was practically alone in his work. He was sure therefore, to meet with defeat and death. When therefore Jesus predicted his end, it was certainly with a full knowledge of Peter's character, and his end was one that we should naturally expect in such an age. But he was, according to Christ's own words, to glorify God by a martyr's death.

John, on the contrary, was contemplative, meditative, quiet, calm, mystically inclined, one that lived more within himself than without, and who found his chiefest delight in meditating upon the truth, rather than laboring in an active way for its defense and spreading. His was a character that would think and love rather than act. He would never assume the initiative and hence would never arouse violent opposition. We are then prepared for the announcement made by Christ that John's life should be lengthened out to an extreme old age, that his mentality should be preserved to the end and that his death should be as calm, as peaceful and as beautiful as the passage from the dawn to twilight and to the full light of day. But while Peter was to glorify God by a short life and a martyr's death, John was to glorify Him by living a long life that should end calmly and peacefully.

There are some suggestive and helpful lessons in all this for us. We all appreciate our differences. We are born into the world with different characters and gifts. Each one has an individuality of his own. Monotony appears to be as abhorrent in the world of persons as in the world of things. Science tells us that no two pebbles or leaves or flowers are ever exactly alike. The same truth applies to the universe of intelligent beings. Moreover not all persons want to do the same work. Man's activities are as varied as his character and gifts. A division of labor appears to be a natural rather than an artificial arrangement. Every individual born into the world seems to be assigned to a special work. Lowell once said that no man was ever born into the world whose work was not born with him. To find this work and do it means always success and happiness. Must we not conclude from all this that the world of men no less than the world of things is not left to chance or fate but that God stands behind the curtain as it were, ordering the part that each one is to play in the drama of life; or in other words that each life is a plan of God, designed, cared for and brought to its completion by Him who calls us into His service? Only in this light can we compre-